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Chinese

of the authorities quoted or followed use obsolete forms of place or personal names (e.g. Sooloo for Sulu; Theebaw for Thibaw). I have usually (but not invariably) retained the spelling of the original in quotations and often, in order not to lose contemporary colour, in the ordinary text, but where necessary the modern form has been inserted in brackets.

In the romanization of Chinese names (other than place-names in China) I have allowed myself some latitude. For example, I have dispensed with the circumflex in Chêng Ho, though I have kept the sign over the 'u' in citing the *Tsŭ Erh Chih* of Sir Francis Wade. I have also used diacritical marks in certain Vietnamese proper names. The personal names of Chinese have been hyphenated as a general rule (e.g. Chiang Kai-shek); but if I have lapsed occasionally into Tan Kah Kee, &c., it is because I have seen it spelt thus for a whole generation. Moreover, many Chinese prefer to romanize their names in their own way. I have, in fact, followed diplomacy and convenience rather than consistency. In the case of romanization of Chinese dialect forms I have relied mainly on my own knowledge.

The names of Siamese persons offer a special difficulty. Luang Pradist and Pibul Songkram have half a dozen romanized forms as well as alternative names which conceal their identity from the ordinary European reader. (I have endeavoured to ascertain official Siamese usage, but there has been inconsistency in the replies.)

Throughout I have endeavoured to follow the rule of universal good manners—to call a country or a person what they prefer to call themselves. Because of ever-changing usage this is not always easy. Moreover, national, racial, or regional sensitiveness is such that to defer to it one would often have to sacrifice accuracy. For example, it has been suggested to me that I should eliminate the word 'China' in such combinations as 'Kapitan China' for the reason that it is obnoxious to the Chinese, especially in Indonesia, where the Japanese during the occupation represented it by Sino-Japanese characters of derogatory meaning. But in this instance I could not sacrifice historical fact to contemporary resentment.

The long and the short of it is that after a manful attempt to be logical and consistent I have given up the struggle. Having made a ruling, I found myself reversing it half-way through, and sometimes being reconverted to my original position later on in the book! The result is that the survey is bristling with inconsistencies. In my disgust I feel very much as T. E. Lawrence did when in the preface to *Seven Pillars* he wrote, 'I spell my names anyhow, to show what rot the systems are'.